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ABSTRACT

This paper argues for a dramatic shift in thinking in the counseling profession and society at large. The argument is divided into three major themes or integrative concepts: (1) Partnerships; (2) Inclusivity; and (3) Connectedness. The themes are prefaced by a brief survey of global trends, national and international events, and crises caused by changes. Concerning partnerships, the focus is on the dynamics between women and men. She criticizes the gender-based socialization foisted on individuals and relates how scholarship has laid bare the destructiveness of gender expectations which are still prevalent in most societies. The endemic polarization between the sexes should be reversed by emphasizing respect for others, self esteem, and a valuing of partnerships--not opposition. Inclusivity requires a revaluation of opposition. Inclusivity, she continues, requires a revaluation of scientific knowledge along with a new appreciation for qualitative investigations. Also needed is a continuing respect for racial/ethnic pluralism. Connectedness involves three aspects: (1) Holism, that is, seeking balance in one's life; (2) Spirituality, letting people know that they matter; and (3) Community, where everyone's talents are incorporated to address the world's many problems. The article lists five strategies for counselors to use in realizing these themes. (RJM)

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INTEGRATIVE PARADIGMS FOR PLANNING PREFERRED FUTURES IN A PLURALISTIC DEMOCRACY

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I recently returned from a trip to Norway where my husband and I renewed our connections with our cultural roots, and our 24-year-old daughter experienced a new awakening to the meaning of hers. Visiting Oslo and other parts of Norway, such as Lillehammer, I also noted that once homogeneous, democratic Norway has begun to show the effects of the immigration of the past two decades. The once almost all-white communities are now integrated with a mix of Pakistani, Bangladeshi, Koreans, and other Asian populations, and a trip on a subway to the heart of Oslo revealed a melting pot--or was it a salad bowl--of diversity. Among the issues discussed in Aftenposten, one of the major newspapers, was the continued debate about Norwegians' opinions on the European Community, and how the immigrant children might be "mainstreamed" and adequately educated in Norwegian schools, since many of them came to school without knowing English.

It had been many years since I studied the beginning of counseling and vocational guidance as a Fulbright student in Norway, and I had been disappointed that counseling never became a fully recognized profession there, though it did in other Scandinavian countries. Norway had instituted counseling in schools to help students choose the many options which would become available to them in the new structures of educational reform. Today there seemed to be a new interest in counseling and vocational guidance, especially with Norway facing issues similar to the U.S. with regard to high unemployment, increased numbers of students seeking higher education, and greater competition and higher standards for admission to the places available, especially in certain studies such as law, engineering, and economics. Norway and other Scandinavian countries have approached equality issues in terms of "equal status of women and men." The Norwegian word for this is Likestilling.

I share this with you because it provides a vivid reminder that even in a small, democratic, northern European country with a high standard of living, boundaries are changing in a variety of ways. I was asked to talk about integrative paradigms for preferred futures in whatever context I choose, keeping in mind the overall theme of "Valuing Pluralism and Community Building." This is not a difficult task in one way, as some of you may recall that the theme of my year as ACA president was "Global Visions: Celebrating Diversity, Creating Community." I also have spent the last couple of years further developing my concept of "Integrative Life Planning," and any of you who have attended an ILP workshop may hear a few

familiar ideas today. And, of course, much of what I say draws from my work over the past 16 years on BORN FREE (Hansen & Keierleber, 1978), a training program to reduce gender and racial stereotyping and to expand life options for women and men of all backgrounds. Democratic values of removing barriers to maximum development of human potentials undergird these programs.

Another recent experience also has influenced my thinking: that is the opportunity to speak at the World Future Society Conference in Anaheim, California, on "Creating the 21st Century: Institutions and Social Change," and to hear futurists from many disciplines talk abut the future of society, of organizations, and of their professions. It was a very rich and humbling experience as I heard speakers share their deep concerns for the environment, for the human family, and for sustainable development of Mother Earth. I am going to draw from some of that experience as well in talking with you about three major themes or integrative concepts for a paradigm shift in the counseling profession, in our professional association, and in the larger society: Partnerships, Inclusivity, and Connectedness. I would like to use the rest of my time to talk about these but first set the stage by reviewing some of the major global trends and national events which are driving change and reinforce the need for new paradigms--new ways of viewing reality and finding new solutions to societal problems.

Global Trends

Thinkers in diverse fields have their own lists of global trends, and there is a not-surprising similarity among the trends identified by several futurists. The following list is my synthesis of several of them plus my own: Environmental Degradation; Global Markets and Communication; Technological Revolution (Computers, Genetic Engineering); Human Rights Agendas (Freedom and Democracy Movements); World Population Issues (Hunger, Reproduction, Poverty); Information Age (Global Communication, New Ways of Knowing); Violence (Nuclear Weapons, Wars, Terrorism, Sexual Assault); Shifting Boundaries (Both Unifying and Disintegrating); Worldwide Migration (Immigrants, Refugees); Changing Gender Roles (Of Both Men and Women); and New Spirituality and Transcendent Values (World View Values).

National and International Events

Several national and international events of the past year also serve as "watersheds" for change in our attitudes about and behaviors toward human beings who in some way might be

different from us. Let me cite a few:

o The horrible phenomenon of "ethnic cleansing" in Bosnia-Hercegovina as some nations disappear and others are created.

o The Rodney King beating, trial, and riots, ending with his plaintive question, "Can't we all get along?"

o The Clarence Thomas hearings in which a courageous Anita Hill, facing a Senate Judiciary Committee of 14 Caucasian men, brought a new national awareness of the issue of sexual harassment, as well as of the imbalance of power and representation in the U.S. Senate.

o The sexual abuse of Navy Lt. Paula Coughlin (and her female colleagues) by her Navy and Marine colleagues at the Tailhook Convention in Las Vegas.

o The homophobic reaction of the Navy to Lt. Tracy Thorne who, despite high honors and sterling performance as a Navy officer, was asked to resign when he disclosed that he was gay.

o The bitter controversy over reproductive freedom and anti-abortion values which has divided our nation.

All of these provide dramatic examples of the need for new paradigms by which people and institutions relate to one another, build community, and constructively deal with difference in a pluralistic democracy.

<u>Changes Causing Crises</u>

We have numerous other examples of shifts in human and geographic boundaries which may cause crises in people's lives--changes which threaten what we believe are our God-given rights: new immigrants and refugees who may not share our individualistic values; Native Americans reclaiming lands rightfully theirs and asserting their right to be free from institutional sports stereotypes such as "Redskins" and "Braves;" women and minorities insisting that their excluded voices be heard at all levels of the educational system. As human beings, we may have identity crises, for we do not know how to resolve these conflicts for ourselves or our society. We don't know which traditions, norms, and values to hold on to, without limiting our options. We don't know if we should accept new values not accepted by our culture and possibly face isolation and alienation. It is hard for us to distinguish between those traditions and values which give us our unique identity and strength and are liberating versus those that are divisive, fragmenting, and limiting. And we wonder whether there are

some superordinate values which allow us to keep and celebrate the best of our unique cultures and yet see our common humanity.

As we scan the global environment, we see positive signs in some of the changes which are occurring nationally and globally. We saw the Berlin Wall come down, with great hopes for unity and democracy. We saw the Rio Summit on Environment and Development where 120 heads of state from 172 countries met to try to obtain agreement on Agenda 21 with its conventions for such global issues as Greenhouse Warming, Energy Consumption, Biodiversity, Rain Forest Preservation, Population Control--along with disappointment with the U.S. which refused to sign most of the Conventions presented. We saw the international cooperation represented in the Olympics in Barcelona. We follow the U.S., Canada, and Mexico Free Trade Agreement and its potentials and pitfalls. And we see the European Community moving at a rapid rate to form a larger economic and cultural unit, in spite of some resistance in places such as Sweden, Norway, Denmark, and France (Sundal-Hansen, 1990).

This is the context in which we and our prospective counselors will be working, and awareness of these global and national changes and their potential impact on individuals and cultures must be a part of counselor preparation. The new psychological literature on the social construction of gender and the psychology of women, as well as that on multiculturalism and cultural differences, provides a strong rationale for emphasis on context--the social, economic, psychological, and political contexts in which individuals live and try to develop personal meaning and life satisfaction and contribute to societal improvement.

Out of many superordinate values or <u>paradigms</u> available to make our profession a facilitator of positive change, I have chosen to focus on ways counseling professionals can move toward partnerships, inclusivity, and connectedness, common themes in the emerging pluralistic literature, in the literature on the psychology of women and gender, and in my own work over the past two decades.

<u>PARTNERSHIPS</u>

When we choose to move toward one concept or paradigm, it usually means we move away from another. I would like to talk specifically about partnerships in relation to gender, the relationship between women and men. To examine this concept, we need to look at the differential socialization and experience of men and women. We recognize that there are

differences in the ways diverse cultures view the relationships and roles of women and men; yet we cannot help but observe that critical issues in male-female relationships around the world--such as violence, legal status, work and family status, education and literacy, population control, sexual abuse, health and nutrition, and social equality--cut across all cultures (Population Crisis Committee, 1988).

As part of our paradigm shift, I believe we must recognize that, if we are going to begin to find solutions to the many local, national, and global issues facing us, we need boys and girls, women and men working together, not as adversaries, but as partners. This, as many of you know, is a central assumption of the BORN FREE program.

Scandinavian countries and some other European countries have approached partnerships in terms of "equal status" of women and men. It is significant that just last March the Council of Europe sponsored its most recent conference (one of many) in Poland on the topic, "The Equality of Men and Women in a Changing Europe" (Estor, 1992). The conference recognized the many issues resulting from the shifting boundaries, especially in Eastern Europe, in countries moving from a central to a free market economy. The sad news is that the status of women has declined in many of these countries, with higher female unemployment and less reproductive freedom. A basic premise of the conference was that "Achievement of equality between women and men is crucial to the very functioning of democracy and the realization of human rights of both men and women" (Estor, 1992, p. 2).

Power issues become prominent across cultures as we think about men and women as equals, yet recognize the violence and inequality which still exist in our educational institutions, families, workplaces, and organizations. Ragins and Sundstrom (1989) provide a brilliant analysis of "Gender and Power and Organizations" as they discuss the power relationships of women and men within a framework of four "key processes" of organizations: 1) sex-role socialization in society, 2) selection and tracking in organizations, 3) perceptions and role expectations in interpersonal relationships, and 4) career aspirations and choices in individuals. Rosener (1990) and Dickey and DeVanna (1986) provide evidence that new styles of interactive and transformational leadership can help us move away from "command and control" to move democratic types of leadership.

In the gender equity literature, not much attention has been given to male socialization

and stereotypes across cultures, and men continue to be defined as protectors, providers, problem-solvers, and decisionmakers. Academic researchers over the last 15 years have described the negative effects of male socialization and stereotyping. Skovholt and Morgan (1981) suggest that men often equate occupational success with self-esteem, and Skovholt (1990) cites "the 180-degree role conflict" in which men are socialized for aggression and war and yet expected to be warm, nurturing husbands and fathers. Pleck (1981) discusses the "myth of masculinity." O'Neil (1981) convincingly describes male sex-role strain and the stress the male stereotype puts on boys and men, resulting in heart disease, emphysema, high rates of homicide, and shortened life expectancy.

Our typical way of viewing male and female roles has been dichotomous rather than as partners (See Figure 1). Bakan (1966) suggested that there are two major ways in which human beings order their reality: the agentic and the communal. The agentic is characterized by objectivity, autonomy, logic, rationality, competition, and fragmentation. The communal is characterized by subjectivity, intuition, cooperation, nurturing, and integration. While Bakan attributed the agentic primarily to men and the communal to women, he suggested that a major developmental task of existence is for both women and men to integrate the agentic and the communal into their own lives. Several theorists have built upon this original concept, including the Wellesley College Stone Center group in their "Theory of Self-in-Relation" (Jordan, Kaplan, Miller, Stivers, & Surrey, 1991). Hare-Mustin and Maracek (1990) offer a cutting edge challenge to past theorizing about sex differences as part of the "gendered construction of society." The goal is to move from polarization to integration of men and women as partners (Hansen, 1991). I believe that education (at school, at home, and in other institutions) is a real key to achieving this goal, but we must start early with an unlearning, relearning, and resocialization process and, instead of the "boys will be boys" or "girls will be girls" norms, help children and youth develop self-esteem, a secure identity, a sense of agency or self-efficacy, respect for one another, and a sense of partnership at an early age. Sadker and Sadker (1992), in their studies of classroom interactions, provide much evidence of the need for classroom interventions and staff training

Author and lawyer Riane Eisler contributes much to our understanding of male/female relationships in her book, The Chalice and the Blade (1987). In her study of prehistoric

Gender Roles Dimensions

Agentic (Male)	Communal (Female)
Male Sex Role	Female Sex Role
Work	Family
Instrumental	Expressive
Provider	Nurturer
Ethic of Rights	Ethic of Care
Achievement	Relationship
Autonomy	Self-in-Relation
Single Provider	Dual Earner Family
Sex-Role System	Sex-Role Transcendence
Dominator	Subordinate
Separated Roles	Integrated Roles
Yang	Yin
Work-Family Separation	Work-Family Integration
Fragmented Lives	Holistic Lives

Women and Men as Equal Partners

Integrative Life Patterns

Figure 1

civilizations, she concluded that many problems of society are caused by the "dominator/subordinate structure of relationships." She suggests that we need to move from a dominator society to a partnership society, characterized by a change from competition to cooperation; from ranking (hierarchy) to linking; from separation to connection; and from violence (the blade) to peace (the chalice).

You may ask, how can we talk about women and men as partners in societies in which their roles, their power, their voices, and their experience are so disparate? In her excellent book, Paradigms in Progress (1991), economist/futurist Hazel Henderson suggests we are moving beyond the "Battle of the Sexes" to new frontiers of relationships. She describes the changes taking place in three zones of human experience: "the Breakdown Zone, where national and institutional restructuring occurs amid pollution and cultural confusion; the Bifurcation Zone, where individuals, families, and communities are trying to reframe their values and career choices; and the Breakthrough Zone, where successful adjustments occur and old ideologies give way to new social terrain, new goals, and new criteria for success, including new definitions of love, caring, and altruism."

INCLUSIVITY

A second concept essential for us to stress in our new counseling paradigms for a pluralistic world is inclusivity. Inclusivity, as we know, means to have or consider as part of a whole. The opposite of inclusion is exclusion or exclusivity--which, as we also know, means a tendency to exclude all others or certain groups, usually for social or economic reasons, as in the exclusion of Muslims from Bosnia and the foreign workers in East Germany being attacked by neo-Nazi "Skinheads." Sometimes exclusion is inadvertent; sometimes it is carried out systematically on the basis of race, ethnicity, sex, class, disability, age, or sexual orientation. As counselors, we can think of other kinds of examples without too much difficulty: in leadership, in curriculum and knowledge-production, in economics and the workplace, and in language.

In Universities, where many of us work, and counselor education in particular, we need to give special attention to the continuing exclusion of certain kinds of knowledge in our curriculum and literature. For years, positivism and scientific empiricism has been taught as the only way to determining truth, with little room for qualitative perspectives or approaches.

It seems imperative to me that we acknowledge both the limitations of empiricism as a way to truth in psychology and the excellent contributions to knowledge which can be made by subjective, naturalistic studies, and other forms of research. Gama (1992) points out how closely qualitative approaches parallel counseling approaches and how natural such methods are for studying many aspects of psychology. Belenky, Clinchy, Goldberger, and Tarule (1989) provide a provocative discussion of Women's Ways of Knowing in their qualitative study of diverse women in the Boston area, as do Hare-Mustin and Maracek (1990) as they challenge traditional psychology's approach to sex differences with their views on the social construction and social maintenance of gender. Inclusion of such perspectives and methodologies should by this time be a natural part of pluralistic counselor education programs.

Robertson (1992), a Canadian educator, offers an insightful and confrontive analysis of inclusivity in an article on educational reform entitled "Gender and School Restructuring: Thoughts on the Presence of Absence." Drawing on a phrase created by Catherine MacKinnon, she points out that, although gender permeates our lives, experience, and perceptions of reality (and therefore our teaching, learning, and educational philosophy), it is consistently invisible in education, as it is now in the current debates on educational reform. While we have begun to attend to gender (and racial) imbalance in representation among administrators, we have barely touched the surface in including in our textbooks and curriculum content about women and minorities. She cites compelling statistics both from Canada and the U.S. to support her charges. Addressing the question of who constructs reality, she states that the construction of reality must be informed by/shared by the less powerful--the excluded, the invisible. Other worldviews of women, minorities, and people with disabilities must be presented. I believe the state of knowledge in higher education, including counselor education, could also be described as "the presence of absence." We might ask ourselves the extent to which questions of race, gender, class, disability, age, and sexual orientation are absent or present in our lectures, our textbooks, our curriculum, and our teaching methods. Robertson says, "We are challenged to become aware of the presence of absence" (p. 2) or, I would suggest, we could also turn the phrase around and "become aware of the absence of presence."

Inclusivity is of special concern with regard to racial/ethnic pluralism, and the "presence of absence" is as powerful a concept here as with gender. White and Parham (1990) call our attention to "racism among the well-intentioned," which is a way of describing those who believe they are egalitarian, yet reveal otherwise by their behavior (also called aversive racism). Sue and Sue (1990) and Ridley (1989) provide powerful evidence and examples of the need to examine our own racial-ethnic biases.

There is much agreement in the multicultural literature that to understand diversity and to help shape changes toward inclusiveness, we must start with ourselves--our own ethnic and cultural identity and the cultural biases or "baggage" we carry with us. Social scientist Peggy McIntosh (1989) asks us to look at our own "white privilege" as a way to better understand the unearned privileges which we who are white take for granted. Our multicultural texts are filled with activities to help us look honestly at ourselves as we prepare our students to look at themselves as they learn to help others.

If we are to address pluralism and inclusivity in our professions and professional organizations, we will need to understand that <u>different</u> is not <u>deficient</u>, whatever the nature of the difference. There is no doubt that we have begun to make progress in this area, especially with "managing diversity" becoming an important agenda in all kinds of organizations; but we have much to do because, before we can manage diversity, we need to <u>understand</u> diversity, then <u>value</u> diversity, and, at the highest level, <u>celebrate</u> diversity. I believe positive changes will come, but they will require time, energy, major values shifts, and commitment from all of us to the superordinate goals of a democratic society.

<u>CONNECTEDNESS</u>

The third value or paradigm important for counselor education to address is connectedness. It is significant that both ethnic minority cultures and women's voices have been calling for more attention to connectedness, which is the opposite of separation or fragmentation. Part of this may be due to a disempowered status in society, causing feelings of isolation, disconnection, and powerlessness. In exploring this theme, we have much to learn from Native Americans. It is well-known that Native American cultures, for example, value harmony with nature rather than mastery over nature; that they have strong generational links and consider the effects of present actions on future generations through the seventh

generation; and that they put a higher priority on the circle of life than the ladder of achievement, on connectedness over separation.

Three aspects of connectedness I would like to mention are holism, spirituality, and community. I have incorporated these into my Integrative Life Planning training model designed to help men and women think more broadly about their life roles and choices in work, family, learning, and leisure (Hansen, 1991).

Holism. The holistic view seems congruent with societal directions and paradigms as we move into the 21st century. The dramatic changes in the workplace--moving from one job for life to serial careers; job creation rather than just fitting into a diminishing pool of occupational slots; contracts and consultancies instead of stable employment with benefits; "portfolio persons" creating their own careers; less of the "loyalty factor" on the part of both employers and employees; changing work ethics; seeking a new balance--may indeed have positive outcomes for both women and men, with each having more time available for the various roles of their lives and making role integration more possible.

Spirituality. One of the areas receiving greater attention in people's lives across cultures is that of spirituality. Spirituality has been defined, in non-religious terms, as "the core of the person--the center from which meaning, self, and life understanding are generated." Another definition is "the deep integration, wholeness, a sense of the interrelatedness of all of life." In most cases, the term refers to helping people have a greater sense of purpose and what Schlossberg (1989) calls "meaning and mattering" in their lives. She suggests that institutions need to do a better job of making people feel they matter; people who do not feel they matter feel marginal or unconnected. For many clients, especially those from cultures in which the spiritual dimension is central, the domain of spirituality in counseling is a too-long neglected and most welcome dimension.

Community. The concept of community is an essential part of a vision of connectedness. It is the antithesis of violence or exclusivity. I believe that to achieve community, we have to enlist the talents of all--including counselors and counselor educators--to confront the many problems facing our global, national, regional, state, and local communities, especially those identified at the beginning of this paper. What can we do in the counseling profession to move toward the related paradigms of partnerships, inclusivity, and connectedness?

1) Listen to and include diverse voices. Assure that the many voices of women and minorities and other excluded and underrepresented groups are heard and responded to and integrated into all parts of the system, though they speak "in a different voice" (Gilligan, 1982).

2) Seek greater diversity. Inner cities and some suburbs are crying for more counselors of color, and more women and minorities are needed in counselor education to provide new perspectives and content as well as new role models. The absence of their presence in some institutions needs to be corrected.

3) Include both qualitative and quantitative methods of knowing. We should be beyond the debate about whether qualitative methodologies are acceptable in counselor education. The qualitative ways of knowing need to become a regular part of the curriculum of counselor education (Gama, 1992).

4) Create partnership projects and inclusive work and study climates. In spite of progress made toward racial and sex equity in the 70s, much remains to be done. Projects on diversity, partnerships, inclusivity, and equal status, or combinations of these, are still needed. We also need to assist our colleagues to examine our organizational climate and determine how it might be more inclusive and egalitarian.

5) Look at ourselves. We need to examine our own attitudes and behaviors, our own ethnicity, and our cultural, gender, and homophobic baggage if we are to teach others about these issues.

Columnist Ellen Goodman (1989) offers poignant words on community after the 1989 California earthquake. She suggests that natural and human disasters like Hurricane Andrew, Chernoble, The Serbian/Bosnian "Ethnic Cleansing," and the Los Angeles riots help us to examine our priorities. She also reminds us that the spirit of community may grow thin as we go back to business as usual. Of the earthquake, she said, "It was a rumbling, awesome reminder from the Earth that we are all in this together."

I hope it doesn't take an earthquake for us as counselors and counselor educators to move from the old hierarchical, fragmented, exclusionary paradigms to the new mindset and shared vision that partnership, inclusivity, and connectedness can provide. As we become more informed about the realities of environmental and human degradation, of the shifting

boundaries, and the disasters challenging our survival and well-being, we may yet discover the possibilities and potentials of women and men working together as partners and of celebrating our rich cultural diversity as we strive to create a more humane and healthy democracy for the 21st century.

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